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THE CHILDREN'S RHYME USED BY GOETHE IN THE *WEINZAUBER* IN *AUERBACH'S KELLER*.

After the publication of my first paper on this subject, in the *Modern Language Notes*, XIX, 153, Professor Wülker in Leipzig, who some years ago gave us the benefit of his intimate knowledge of his native city, Frankfurt, in an admirable edition of *Dichtung und Wahrheit*, was good enough to supply me with the missing Frankfurt version of the children's rhyme in question. I deferred its discussion until I could avail myself fully of the Weinhold Library, the purchase of which had just then been consummated.

Professor Wülker wrote: "Das — Frankfurter Kinderlied lautet, wie ich mich aus meiner Jugend ganz deutlich erinnere, folgendermassen:

- 1 Guten Abend, meine Herrn,
Äppel sin kein Bärn,
Bärn sin kein Äppel,
Die Wurscht, die hat zwei Zäppel,
- 5 Zwei Zäppel hat die Wurscht,
Der Bauer, der leid't Durscht,
Durscht leid't der Bauer,
Das Leben wird ihm sauer,
Sauer wird ihm das Leben,
- 10 Der Weinstock, der trägt Reben,
Reben trägt der Weinstock,
Hörner hat der Ziegenbock,
Der Ziegenbock hat Hörner,
Im Wald, da wachsen Dörner,
- 15 Dörner wachsen im Wald,
Im Winter ist es kalt,
Kalt ist's im Winter,
Da friert's die kleine Kinder,
Die kleine Kinder friert's,
- 20 Wer's nit glauben will, probier's."

This version is uncommonly interesting, not only because of its use by Goethe, but from the folklore point of view as well. It consists of elements which occur separately, with different contexts, in a number of localities, but which, so far as I am able to ascertain, are not found anywhere else in the same combination. These elements are

contained, in the main, in two kinds of *Kettenreime* which from their wide geographical diffusion and the general uniformity of their respective versions appear to be fixed types of considerable age. Representatives of both types may be found in Simrock, *Das deutsche Kinderbuch*,² nos. 281 and 162, in Drosihn, *Deutsche Kinderreime*, nos. 370 (371) and 373, and in Böhme, *Deutsches Kinderlied*, nos. 1507 and 1518 (foot-note).

Type 1. *Kinderpredigt*, essentially identical with lines 1–11 incl. of the Frankfurt rhyme, but from there on generally continuing, with considerable variations, as follows:

(Ein) Kalb ist kein Ziegenbock,
(Ein) Ziegenbock ist kein Kalb,
Nu ist meine Predigt halb.
Halb ist meine Predigt, etc.

This type is very common in practically all parts of Germany and in some of the adjoining German-speaking territories; it has been found in Westpreussen (Treichel, *Volkslieder und Volksreime aus W.*, p. 120; Drosihn, *l. c.*, no. 370), Pomerania (Drosihn, no. 371), Kiel (Müllenhoff, *Sagen, Märchen und Lieder der Herzogtümer Schleswig, Holstein und Lauenburg*, p. 477), Quedlinburg (Sprenger, *ZfdU*, VI, 784), Anhalt-Desau (Fiedler, *Volksreime und Volkslieder in A.-D.*, p. 85), Saxony (Dähnhardt, *Volkstümliches aus dem Königreich Sachsen*, p. 58), the Vogtland (Dunger, *Kinderlieder und Kinderspiele aus dem V.*, no. 125; Böhme, *l. c.*, no. 1507), Thuringia (Böhme, *ib.*; Schleicher, *Volkstümliches aus Sonneberg*, p. 98), the Lausitz (Böhme, *ib.*), Suabia (E. Meier, *Deutsche Kinder-Reime und Kinderspiele aus Schwaben*, no. 39), Basel (Brenner, *Baslerische Kinder und Volksreime*, no. 148), Bohemia (Hruschka und Toischer, *Deutsche Volkslieder aus B.*, p. 399), and Austrian Silesia (Peter, *Volkstümliches aus Österreichisch-Schlesien*, p. 40). To this list is to be added Simrock, no. 281, the dialect of which distinctly assigns it to Middle Germany.

Type 2. *Knieliedchen*, essentially identical with

lines 8-17 incl. of the Frankfurt rhyme, but differing in the beginning and in the last three lines :

Tross, tross, trülle,
Der Bauer hat ein Fülle,
Das Fülle will nicht laufen,
Der Bauer wills verkaufen,
Verkaufen wills der Bauer,
Das Leben wird ihm sauer,
.
Kalt is der Winter,
Vor der Stadt, da wohnt der Schinder,
Wenn der Schinder gessen hat,
So ist er satt.

This type has been found, with some variations in the last three lines, in the neighborhood of Leipzig (Drosihn, *l. c.*, no. 373), in the Elsenz valley, southeast of Heidelberg (Glock, *Alemannia*, xxv, 229), in the neighborhood of Bruchsal near Karlsruhe (and "in ganz Mitteldeutschland": Heilig, *ZfddU*, vi, 497), and in Suabia generally (E. Meier, *l. c.*, no. 38), *i. e.*, in central and southwestern Germany.¹ Simrock (no. 162) and the *Wunderhorn* (ed. Birlinger & Crecelius, II, p. 741) give High-German versions, without stating the localities where they were found; Böhme merely quotes from the *Wunderhorn*.

These two types account for lines 1-17 of the Frankfurt rhyme. But there is another form of the *Knieliedchen*, which agrees with Type 2 in all but the last three lines, where it coincides with the Frankfurt rhyme. It has been recorded for HESSIA by Böhme, *l. c.*, no. 1518 ("vielfach mündlich aus dem Nassauischen"), and, in a somewhat shorter form, for SIEGEN, immediately to the west of HESSIA, by Eakuche, *Siegerländische Kinderliedchen*, no. 57. This territory being compact and limited in extent, we may consider the Hessian form of the *Knieliedchen* as a mere variant of Type 1 above, though such inferences are necessarily hazardous so long as our knowledge of the geographical distribution of popular rhymes remains as fragmentary as it is at present.

The Frankfurt rhyme seems, then, to be a combination of elements from two distinct types of *Kettenreime*, or, more exactly, from an old *Kim-*

derpredigt and a modification (peculiar to HESSIA and the adjoining regions) of an old *Knieliedchen*. In view of the incoherence of these rhymes and the identity of their structure such mixing of types was natural, if not inevitable; lines 8-11 of the Frankfurt version are actually found in everyone of the rhymes of both types.

With regard to the precise wording of the lines used by Goethe, it is noteworthy that while six of the versions enumerated above have "Reben trägt der Weinstock," as against ten with "Reben hat der Weinstock," the following line, where it occurs at all, is invariably "Hörner hat der Ziegenbock"; the omission of this *hat*, with the resulting parallelism between the two lines in *Faust*, is therefore to be ascribed to Goethe himself.

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THE INFATUATION OF RUY BLAS.

It has been asked by critics and spectators, Why does not Ruy Blas, in the climax of Victor Hugo's *Ruy Blas*, either slay Don Salluste on his return or have him arrested. The leading critics who have expressed an opinion on the conduct of Ruy Blas at this critical moment of his career are inclined to sneer at the weakness displayed by the all-powerful prime minister upon the sudden and unexpected appearance of his former master. The object of the present paper is to offer an explanation of the strange conduct, in a great crisis, of the brilliant lackey who has, within the brief period of six months, been advanced from the position of valet to Don Salluste to that of prime minister of Spain. The central thought of this explanation is the suggestion that the will and intellect of Ruy Blas have been infatuated by the powerful personality and fascinating presence of his villainous master, Don Salluste.

The situation, an explanation of which I propose to offer, is found in Victor Hugo's *Ruy Blas*, Act III, scene 5. It is as follows: Ruy Blas, the lackey of Don Salluste, the exiled prime minister of Spain, is an orphan, educated out of charity in a "college of science and pride" to be a work-

¹ A High German version from Bringhausen on the Eder in Southern Waldeck is found in K. Bauer's *Waldeckisches Wörterbuch*, Norden u. Leipzig, 1902, p. 292, nr. 34.—(Editor's Note).